



CONSTITUTION OF THE ROYAL ORDER OF THE GOLDEN FIRE DOG

Royal Order Constituted in May 2019.

Constitution amended 2 November 2020, 19 June 2021, 3 June 2022.

Oheneba Nana Kwame Obeng II, Head of the Royal House and Chief of Sefwi Obeng-Mim,
Divisional Chief Sefwi Wiawso Traditional Area, Western North, Republic of Ghana.

ROYAL DECREE

WHEREAS, the Chieftaincy Institution in Ghana is a system that structures and regulates the activity of local chieftains (ruling monarchs, princes, and aristocracy) in the Ghanaian society and state. The Chieftaincy Institution of Ghana is enshrined in the Republic's Constitution (chapter 270-277) and the Chieftaincy Act of 2008. Those who hold the sacred title of "Chief" in Ghana are sovereign rulers in their traditional areas; and

WHEREAS, H.R.H. Oheneba Nana Kwame Obeng II, known in his private life as Mr. Ofosuhenne Dacosta, was enstooled and outdoored as the Chief of Sefwi Obeng-Mim within the Sefwi Wiawso Traditional Area of the Western North Region of Ghana, West Africa, on 3 June 2016. Nana is recognized by the Sefwi Wiawso Traditional Council as the rightful elected and enstooled chief of the area by the Elders and Kingmakers and registered with the National House of Chiefs; and

WHEREAS, the Paramount Chief of the Sefwi Wiawaso Tradition Area and President of the Sefwi Wiawso Traditional Council is H.M. Katakylie Kwasi Bumagama II, father of H.R.H. Oheneba Nana Kwame Obeng II, in recognition of Nana Obeng II's leadership, elevated H.R.H. Oheneba Nana Kwame Obeng II as a Divisional Chief on 16 July 2017; and

WHEREAS, The Chieftaincy Act 2008 (Act No. 759) makes provision for local government in Ghana, the promotion, conservation, and development of customary law. Under customary law, the Traditional Area Elders and Kingmakers have the authority to "nominate, elect or select and enstool, enskin or install a chief or queen mother." There shall be a National House of Chiefs, which shall be instrumental in the development and conservation of law relative to chieftaincy and customary law; and

WHEREAS, The President of the National House of Chiefs, the Agbogbomefia of the Ho Asogli State, Togbe Afede XIV, said one of the objectives of his administration would be to restore the nobility and reverence of the chieftaincy institution to enable it to effectively play its roles in society as expected¹; and

WHEREAS, H.R.H. Oheneba Nana Kwame Obeng II, Nana of the Royal House of Sefwi Obeng-Mim, desires to confer honors in the form of a traditional Asafo, or Royal Order, in accordance with the customary law and by following the direction of The President of the National House of Chiefs to restore the nobility; and

WHEREAS, H.R.H. Oheneba Nana Kwame Obeng II ("His Royal Highness") has been an innovator and created a network of supporters for the stool lands in Ghana and around the world, forming a Royal House, and by his

¹ Ghanaweb, 2 February 2017, Do not meddle in politics. Togbe Afede tells chiefs.

rightful fount of honor as a Chief elected and enstooled under traditional customs, hereby created the following Royal Order and Guidelines below.

PREAMBLE

Foundation for the Royal Order of the Golden Fire Dog

The Aduana people are believed to have been led out of the ground by a dog which had fire in his mouth. Hence, they are referred to as Ogyaasefu. It is also believed that the first Aduana had a dog that once was out to search for food and on seeing fire the dog thought there was something to eat for him and in doing so got his mouth seriously burnt. When the owner saw it coming with the fire he then said, “*m’atwea woabre me adie*” meaning “my dog you have brought me something worthy.”

The Royal Order of the Golden Fire Dog (ROGFD) is constituted and inaugurated under the auspices of the Royal House and Local Council of Sefwi Obeng-Mim and the Chieftaincy of His Royal Highness Oheneba Nana Kwame Obeng II, in order to promote the ancient code of the military protectors, an Asafo, of the ancient Akan Kingdom. This tradition dates back to time immemorial and the Asafo being in service to the Royal House of Sefwi Obeng-Mim. Keeping the spirit of the traditional Asafo of the Akan, this Order respectfully emulates a more known system of codifying the chivalric rankings carried with our noble and sacred Order.

The international members of this Royal Order are dedicated to the development of the Stool Lands under the care of the Royal House. Acceptance into the Order is based on the assessment of the human values and quality of character of the applicant, without distinction or discrimination based on religious, social class, race, political tendencies, physical disability, or sexual orientation. Advancement in rank is based on merit.

Each Akan warrior, *Kofo*, here after referred to as a Knight or Dame, who is admitted to the Asafo of the Royal House should be aware that he/she is part of a chivalric institution representing the Royal House of Sefwi Obeng-Mim, are recognized as noble members under traditional customs of Sefwi Obeng-Mim and the Royal House, and consequently should be prepared to accept and to practice a Chivalric Code of Honor, such as provided in this Constitution. His Royal Highness, by his own right and prerogative, as well as on recommendation by the Royal House, the Grand Council of the Order, and primarily by the Local Council of Sefwi Obeng-Mim, may remove a title of nobility, knighthood, damehood, or any other honors bestowed.

ARTICLE I

Name of the Asafo or Royal Order

The name of the Order is the Royal Order of the Golden Fire Dog (ROGFD).

ARTICLE II

Fount of Honor

The fount of honor is His Royal Highness Oheneba Nana Kwame Obeng II, of an ancient Akan Kingdom, having been nominated, elected, enstooled by the Elders and Kingmakers of Sefwi Obeng-Mim Stool Land, and recognized by the National House of Chiefs of the Republic of Ghana.

ARTICLE III

Order Defined

The Royal Order is defined as a noble, chivalric, and international community and organization. The principal objectives are Charity and the Defense of the Royal House of Sefwi Obeng-Mim, the peoples of

the Stool Land, and those of its soil in diaspora. The Royal Order upholds the ideals of a free world and the rights of people as defined in the Universal Declaration of the United Nations. The community is made up of individuals who are distinguished by their origin, education, upbringing, capacities, and worthy deeds. While taking an established and indispensable hierarchy into account, the Royal Order adopts the principle of social equality of all its members.

ARTICLE IV

The Guiding Principles for Knights and Dames of the Royal Order

Section 1: The Code of Honor

A fledgling Knight or Dame joining the Order indicates a wish to further the chivalric code of knighthood. The following principles are presented here as a guide to Knights and Dames and are based on the high noble warrior standards of old.

- Should be charitable and comfort those who are afflicted.
- Will serve faithfully and defend the rights and welfare of Sefwi Obeng-Mim, and all people around the world, courageously.
- Will forgive the follies and offense of others and sincerely embrace the love of friends.
- Will esteem truth and will never create nor participate in falsehoods.
- Needs to avoid sloth and superfluous ease. He/she will spend his/her time in the pursuit of ever virtuous action.
- Shows reverence to dignitaries and persons in authority and gives honor to those in authority.
- Will eschew riot and detest intemperance in any form, whether in his/her personal life or in the eye of the public.
- Will eschew dishonest pleasures and endeavor to do good to others.
- Will accommodate himself/herself to the humor of honest company.
- Will shun the conversation of perverse persons and behave in a modest way at all times.
- Will be sober and discreet, no boaster of his/her own acts, and not be a speaker of himself/herself.
- Will desire no excessive riches and patiently endure all worldly calamities.
- Will undertake just enterprise and defend the rights of others.
- Will support the oppressed. He/she will do everything in his/her power to provide help and succor to any who are afflicted in any way.
- Will prefer honor before worldly wealth and be just and faithful in both word and deed.

ARTICLE V

Motto of the Order

“M’atwea Woabre Me Adie”, meaning, “My dog you have brought me something worthy”. A kindred phraseology, *“Omnia Honore Condigno”*, meaning, “Do all things with honor and worthiness”.

ARTICLE VI

The Order's Coat of Arms

Escutcheon: On a circular shield Or, a dog, queued, statant and sinister, Brunâtre, toothed Argent and langued Gules, mouth open and flames issuant Proper, surmounting an ornate asedwa, Sanguine and surcharged with a pair of akrafena, blades to chief in saltire, Sable.

Supporters: Behind the shield two spears in saltire Proper, headed Argent.

ARTICLE VII

Seat of the Order

The seat of the Order is the Royal House is Sefwi Obeng-Mim, under the Wiawso Traditional Area, Western North Region of the Republic of Ghana; with Magistral and Administrative Seats as decreed by the Grand Master.

ARTICLE VIII

Governance

Section 1: The Grand Master

The Grand Master is the Chief of Sefwi Obeng-Mim and Tufohene (Warlord) of the Asafo. When the Chief is enstooled and outdoored, he becomes a member of the Order and enstooled as Grand Master of this Order. He shall serve for life or until he retires.

If, because of incapacity, he is unable to serve as Grand Master, the Grand Council may call a Special Chapter General. On the advisement of the Sefwi Obeng-Mim Local Council, the Grand Council of the Order may decide to elect a Regent until the Grand Master may reassume duties or his successor is enstooled.

The Grand Master shall appoint all members of the Order's bodies under this Constitution. His approval is required for the appointment of all officers of the Order named in the Constitution, as well as in the Rules and Regulations. He is the sole authority for the creation of a Knight or Dame and bestowing the noble dignity. No member shall be admitted into the Order against the objection of the Grand Master. All members of the Order appointed to any office or dignity within the Order shall serve at the pleasure of the Grand Master.

Section 2: The Chapter General

The Chapter General is composed of all Knights and Dames of the Order in good standing, such good standing being confirmed in writing by the national or regional jurisdiction (Grand Priory) to which each member belongs. Each Knight and Dame of the Order in good standing shall be entitled to vote at the Chapter General. The Chapter General shall be convened by the Adontehene (Grand Chancellor) on instruction of the Grand Master or on the death of the Grand Master, or on the order of the Grand Council. When the Chapter General is convened, notice of at least one hundred and eighty (180) days of the subject matter for which such Chapter General is convened shall be given to the Asafohene of each Grand Priory.

Section 3: Grand Council

The Grand Council shall be the highest functioning body of the Order and shall comprise of the Head (Asafohene) of each national or regional jurisdiction (Grand Priory) or his/her designated representative (member of a Grand Priory Council, holding rank at least of Knight Commander). The Chair of the Grand Council is the Grand Master. The Grand Master may appoint a member of the Grand Magistracy to Chair in his absence. The Grand Council will meet at least every four years or on the order of the Grand Master. The Grand Council shall have the authority to call a meeting of the Chapter General on a vote of two-third of its members. The Grand Council nominates to the Grand Master members of the Grand Council to the Grand Magistracy, as well as Constitutional Council, and the Grand Master appoints at his discretion. The Grand Council elects the Asafohene General to the Grand Magistracy, and the Grand Master appoints the Asafohene General at his discretion.

Section 4: The Grand Magistracy

The Grand Magistracy is composed of the executive officers of the Grand Council and oversee the daily governance of the Order. Members ordinarily hold the rank at least Knight Grand Officer (the Grand Master has full right to make exceptions).

The Grand Magistracy shall consist of the following dignitaries of the Order:

Grand Master – The enstooled Chief of Sefwi Obeng-Mim.

Nkosuohene/hemaa (Chief of Development) and Obahemaa (Queen Mother of Development) – The highest honor that may be bestowed to non-Ghanaian and independent of the Royal Orders is the Crown of Honor as a Chief or Queen Mother of Development. The bearers occupy a throne (a traditional stool or seat of power) and a traditional royal crown. The Chief and the Queen Mother's responsibility is to contribute to the development projects in the communities under the Stool Land, and with the Grand Master, represent the Sefwi Obeng-Mim Local Council.

Adontehene (Grand Chancellor) - The Adontehene serves as an appointed chief by the Grand Master. The Adontehene assists the Grand Master as an *ad-hoc* secretary of state, managing the Chancellery of all foreign affairs and diplomatic missions of the Order, and representing the Grand Magistracy to all official or strategic third parties. The Adontehene also organizes and mobilizes various offices and agencies of the Chancellery, according to the directives of the Grand Master, and is chief administrator of all of the Royal Orders, including being the heraldic Chief of Arms.

Nkyidomhene (Deputy Grand Chancellor) — The Nkyidomhene serves as an appointed chief by the Grand Master. The Nkyidomhene is the secretary general for internal administration and coordination of the Grand Magistracy and the Grand Council, presenting subjects for consideration, and providing records of meetings and decisions. The Nkyidomhene also assists with the administration of all Royal Orders and the work of the Chancellery.

Asafohene General – The Asafohene General is the first among equals of the appointed Asafohene who oversee the member associations of the Order in specific regions. The Asafohene General assists the Grand Council in fulfilling the chivalric missions of the Order, in the supervision of Grand Priories, Commanderies, and of Knights and Dames in their appointed region, and reports to the Grand Council on the state and life of the Order.

Afotuohene (Grand Justiciar) – The Afotuohene is an arbitrator, lawyer, or mediator of academic scholarship thereby serving as in-house adviser in those areas. The Afotuohene is an appointed chief who oversees the mediation and arbitration process for internal complaints or disputes, as well as overseeing the disciplinary process of members under the Rules and Regulations.

Grand Treasurer — The Grand Treasurer shall administer the funds of the Order and keep appropriate records of all transactions.

The aforementioned dignitaries of the Order shall be drawn from a diversity of national jurisdictions.

Other offices may be created by the Grand Master or Grand Council and established in the Rules and Regulations of the Order.

All Decrees, Rules, Regulations, Letters Patent, and Brevets of the Order shall be issued by the Grand Master through the Chancellery.

The Grand Magistracy Meeting shall comprise all members of the Magistracy in good standing

The Grand Magistracy Meeting shall convene at least annually. It shall be summoned by the Adontehene on the order of the Grand Master. Notice of not less than one hundred and eighty (180) days being given and an agenda shall similarly be distributed in advance of such Grand Magistral Meeting.

Section 5: The Privy Council

The Privy Council consists of members of the Order's Grand Magistracy, appointed by the Grand Master, to advise him when so requested. Ordinarily, the Privy Council is composed of the Nkosuohene, Obahemaa, Adontehen, Nkyiodmhene, and an Asafohene.

Section 4: The Constitutional Council

The Constitutional Council shall be a Standing Council of the Order and shall consist of the Grand Justiciar and four (4) members of the Order appointed by the Grand Master. The Constitutional Council shall be responsible for the interpretation of the Constitution, Rules, and Regulations of the Order, and for the supervision of the Legal Affairs of the Order. Any issue on which the Grand Council or Magistracy shall be unable to agree, may be referred by the Adontehene or the Grand Master to the Constitutional Council for interpretation. The Constitutional Council shall perform such other services as may be required by the Grand Master or by the Grand Magistracy. The Constitutional Council shall elect one of its members Chairperson.

Section 5: The Chancellery

The Chancellery is the Chancellery of all Royal Orders and is composed of the Adontehen, Nkyiodmhene, and any required offices, agencies, commissions, or committees in order to fulfill the duties assigned to the Adontehen and Nkyiodmhene.

ARTICLE IX

Associations of the Order

Section 1: Grand Priory

The Grand Priory is the regional level of the Order lead by a Knight, holding at least the rank of Knight Grand Officer, appointed by the Grand Master as the Asafohene, or Chief of the Asafo, in that particular region.

The Grand Priory is organized similar to the Grand Council with a Grand Priory Council, officers similar to the Magistracy, as an Executive Council.

Grand Priories are created by the Grand Master, who also appoints the Asafohene to organize and administer the association of the Order in the given region.

All Knights and Dames will be appointed to a Grand Priory for association.

Section 2: Commanderies

A Commandery is basic sustaining organization at the local level. The Commander, a Knight holding at least the rank of Knight Commander, is the leader of the Commandery. A Commandery is established by the Asafohene and the first Commander is appointed by the Asafohene under the advisement of the Grand Priory Council.

After establishment, a Commander is elected by the Commandery Council under its own Rules and Regulations, subject to the approval of the Asafohene, who guides the activities of a Commandery of the Order.

The Commander, in turn is assisted by several officers, whose duties and functions are similar to the Grand Magistracy.

A Grand Priory may assign Knights and Dames to a particular commandery under its own association's Rules and Regulations.

Section 5: Transfers

A knight or dame within the Order may belong to only one Grand Priory, and one Commandry. Transfer between Grand Priorities is possible; however, the applicant must have the permission of both the gaining and losing Asafohene. The process must be initiated by the Knight or Dame who desires to transfer. Transfer from one Commandry to another Commandry is under the Rules and Regulations of each Grand Priory.

ARTICLE X

Members of the Order

Section 1: Admission Protocols

A person requesting admission to the Order, and to be invested as a Knight or Dame, should be aware that he/she will become a part of a dynastic chivalric institution representing the Royal House of Sefwi Obeng-Mim and are recognized as a noble member of the Royal House under the traditional customs of the Sefwi Obeng-Mim council. Those who receive the accolade of "knight" or "dame" are *ɔkofo* of the Royal House's Asafo. From Twi, the title *Kofo* may be translated into English as "warrior" or "knight/dame".

Section 2: Qualifications

Acceptance into the Order is based on the assessment of the human values and quality of character of the applicant, without distinction or discrimination based on religious, social class, race, political tendencies, physical disability, or sexual orientation.

I. The following are among the desired qualifications for membership in the Order:

- To be at least 18 years of age for rank of Member, and 21 years or older for rank of knight/dame and higher ranks.²
- To be a stable person holding a dignified and steady employment.
- To be morally and socially well considered.
- To be practitioners of any learned profession or members of the Armed Forces.
- To be retired persons or veterans of military service.
- To be persons considered socially and professionally as capable, just, honest, compassionate, and courageous.

² Amended 19 June 2021.

- To be persons willing and having the economic capacity to pledge; meeting successfully at least the minimum amount of contribution.

II. The following are impediments for attaining membership

- To be employed or follow professions or the lifestyles that could be viewed as dishonorable by generally accepted standards.
- These are automatic disqualification criteria for candidates with intention to use, mislead, or misrepresent: Falsified or faux royal, aristocrats, or nobility titles; Falsified or faux awards, honors, orders, etc.; Falsified or faux academic titles and academic degrees.

Section 3: The Process of Nomination, Honorarium Passage Fees, and Annual Membership Dues

A Petition for Membership may be submitted by any Member of the Royal Order for any individual who meets the nomination criteria. The Nominator must be a member in good standing of the Royal Order of the Golden Fire Dog of the Royal House of Sefwi Obeng-Mim.

The Petitioner completes a Petition in accordance with the Grand Council's Rules and Regulations. If the Petition is approved by the Grand Council, and Petition is recommended to the Grand Master by the Grand Council, and the Honorarium Passage Fee shall be discussed with the petitioner as well as incoming rank.

Honorarium Passage Fees are subject to annual revision based upon the recommendation of the Grand Council in accordance with the Constitution of the Royal Order. This fee is used to support the projects of the Order which benefit Sefwi Obeng-Mim. In extraordinary cases of need, payment of fees may be waived at the discretion of the Grand Council.

Advancement within The Royal Order is based upon merit and the individual's activities within the Order, not through monetary donation; contingent only upon the recommendation of a regional Grand Officer of a Grand Priory, the Adontehene, the Grand Council, and the Royal House of Sefwi Obeng-Mim.

Annual membership dues are under the jurisdiction of each Grand Priory.

Grand Collar Knights and Dames of this Royal Order shall make a thanksgiving offering annually (*aseda*) on the anniversary of the enstoolment of Chief Oheneba Nana Kwame Obeng II. Minimum suggested donation will be set by the Privy Council and communicated to all members by the Adontehene.

Section 4: The Ranks of the Royal Order

In order of ascension:

Kofo or Knight/Dame, Royal Order of the Golden Fire Dog (KG/DG);
 Kofo or Knight/Dame, Commander of the Royal Order of the Golden Fire Dog (KCG/DCG);
 Kofo or Knight/Dame, Grand Officer of the Royal Order of the Golden Fire Dog (KGOG/DGOG); and
 Kofo or Knight/Dame, Grand Cross of the Royal Order of the Golden Fire Dog (KGCG/DGCG).
 Kofo or Knight/Dame, Grand Collar of the Royal Order of the Golden Fire Dog (GCG)

Section 5: Style, Title, and Address of the Knight or Dame

This Order confers nobility upon the member. Each member bears the traditional title of *Kofo* which means "Warrior". This may also be translated to the common title and honor of "Knight" and "Dame", which is granted to all members of the Order regardless of rank.

The title and honor shall be issued by Letters Patent. Rank shall be assigned by a Brevet. These are issued by the Grand Master through the Chancellery.

The title and honor are not inheritable.

All members of the ROGFD are entitled to the style of “His/Her Excellency” with the appropriate postnominals. Therefore, for instance, the full style, title, and name of a holder of the Grand Cross is “His/Her Excellency (H.E.) Kofo/Knight/Dame First Name Middle Name Second Middle Name [if any] Surname, KGCG”.

If the Letters Patent or Brevet for a particular recipient contains a different style, title, and address than the above, the Letters Patent or Brevet will triumph only for that particular recipient.

There is no courtesy title for the lawful spouse or children of a member of the Order. However, the lawful spouse of a member of the Order is noble for as long as the spouse is married to the member or is the widow/widower of the same. Yet, the children of the member are not noble.

At request, titles may be granted as “honorary” and issued as such in Letters Patent.

Section 6: Degradation

His Royal Highness, the Grand Master, by his own right and prerogative, as well as on recommendation by the Royal House, Grand Council, Grand Priorities, and specifically the Sefwi Obeng-Mim Local Council, may remove a knighthood, damehood, or any other honors bestowed.

ARTICLE XI

Renunciation of Title

The title and honor may be renounced by a Knight or Dame at any time and for any cause. The renunciation must be in writing and witnessed by two individuals not related to the current Knight or Dame. Both witnesses should sign and date the renunciation along with the renouncing Knight or Dame, and the document should be delivered to the Adontehene.

Article XII

Heraldic Privileges

By the right and privileges conferred through Letters Patent, the noble Knights and Dames of the ROGFD have a Royal Warrant to use particular heraldic devices related to this Order and the Royal House. A heraldry guide will be provided by the Chancellery.

As the custom of other Royal Houses around the world, a member shall submit a copy of their arms to the Adontehene, as Chief of Arms, for review if the Knight or Dame seeks to adopt the Royal House and Orders particular heraldry devices. With the Adontehene’s approval, the achievement will be registered on the Royal House’s Roll of Arms, which may be published and public.

With the Knight or Dame’s achievement recorded by the Adontehene, they may register their arms with the Heraldry Society of Africa, the international Armorial Registry, or any other registries.

ARTICLE XIII

Uniforms and Insignia

Section 1: Uniforms and Insignia

The uniform, insignia and armorial bearings of the Order shall be as prescribed by the Grand Master and shall be promulgated in the Rules and Regulations of the Order, making allowance for the traditions of regions and national jurisdictions.

The insignia of the Royal Order shall be a medal designed to wear as full or miniature by the Grand Master and holders of the honor. The medal, in full or miniature size, shall be worn by members where the wearer is representing the Royal House or the Order, or meetings at which similar decorations are worn. The full-sized medal is to be worn on the left pocket with business attire. Ladies may wear the medal fastened to the left side of their attire at a convenient location. Members attired in military uniform should wear the medal in accordance with the requirements of the service or branch in which they are serving. Full-sized medals are not worn with civilian evening dress. The miniature of the medal should be worn on the left lapel, in accordance with standard rules of dress, either alone, or with other miniatures, mounted on a bar or another holder. Ordinarily, miniatures are worn only with formal and semi-formal attire (i.e. white tie and black tie).

Section 2: Awards

A system of awards for acts of valor, for distinguished service, or for periods of outstanding service were in existence in the military forces of many ancient peoples. The Grand Master recognized the need for an appropriate awards system apart from promotions. The Grand Master may create and bestow awards and honors to Knights and Dames of the Order for various achievements or to memorialize events. These awards honor members of the Order, and in certain instances, non-members, for single acts of valor, distinguished or meritorious service, or long and faithful service to the Order. The Chancellery shall be the stewards of the system of awards.

Each Grand Priory may create a system of awards under their own Rules and Regulations as long as the awards are consistent with the nature and purpose of this Order.

ARTICLE XIV Validity of Acts

Section 1: Chapter General

Every act of the Chapter General shall be valid when the same shall have been affirmatively approved by majority of the members present.

Section 2: Grand Council and Grand Magistracy

Every act of the Grand Council and Grand Magistracy shall be valid when the same shall have been approved by majority of those present.

Section 3: Proxy Voting

Voting by proxy shall not be permitted at any meeting.

Section 4: Electronic Meetings

Members of the various councils of governance named in this Constitution may participate in meetings of those governing councils through electronic communications, videoconferencing, teleconferencing or other available technology which allows the members to communicate simultaneously or sequentially. Participation in a meeting pursuant to this subsection constitutes presence in person at the meeting. Each Council of Governance shall create a policy for such meetings to ensure every participant is able to be part of deliberations and exercise their voice and vote.

ARTICLE XV

Amendments to the Constitution

The Constitution of the Order may be amended at the will of the Grand Master. If amended, the Constitution shall be published and distributed to all members of the Order, at which time the amendments come into effect. Amended Constitution shall be posted and distributed at the latest the 4th Sunday of November.

ARTICLE XVI

Rule and Regulations of the Order

The Grand Master may promulgate such Rules and Regulations not inconsistent with any provisions of this Constitution, as may be necessary or desirable for the government of the Order.

AWARDS OF THE ROYAL ORDER OF THE GOLDEN FIRE DOG

Honhom no Nkrante Award

Honhom no Nkrante, or Sword of the Spirit, Award is given to only African Royals with the Grand Collar of the Golden Fire Dog. "Sword of the Spirit" represents a Royal who defends the people, whose life, words, and actions, penetrate stubborn human hearts, to open eyes to truth, and gives all people an opportunity to thrive.